DEFINITION OF HADITH

By Sheikh Abdul Haqq Dehlwi (rahmatullahi alaih)

Foreword:

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ρ is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah τ and may He bless them and raise their status.

By the grace of Allaah – Jala – Majdahu, the work you are about to read and study is another link in our series on understanding a highly specialised technical science in the field of Ahadith literature. The various dimensions pertaining to "Usool -e-Ahadith", i.e. Principles of Ahadith.

We habe begun translating valuable informative material relating to this extremely unique and super systematic topic. Due to tits difficult nature we have embarked on introducing this science from firstly providing elementary information subsequently leading up to the finer intricate dynamics which is comprehensive and suitable for the scholar.

Thus in the series we have:

1.) "Best Principles in Ahadith" – by Moulana Muhammad Jalandari (A.R)
2.) "Definition of Hadith" – by Shah Abdul Haqq Dehlevi (A.R) – which you may read.
3.) "Nuqbatul Fitr" of Hafiz Ibn Hajjar Asqalani with a simple commentary by Allamah Saeed Palanpuri.

It is advisable to read for a scholar and few introductory works for a novice to get an idea of the vast depth of this wonderful science.

Make duaa Allaah accepts all our efforts.

A H Elias (Mufti)
1426/2006.

DEFINITION OF HADITH

By Sheikh Abdul Haqq Dehlwi (rahmatullahi alaih)

According to the definition of the majority of the Muhadditheen, **the statements, actions and discourses of Nabi (sallallahu alayhi wasallam)** are classified as *Hadith*. The meaning of discourses in this context would be those occasions where any person carried out an action or stated something in the presence of Nabi (sallallahu alayhi wasallam), and he (sallallahu alaihi wasallam) did not refute or prevent it. In fact, Nabi (sallallahu alayhi wasallam) maintained silence, thereby granting consent for it.

Similarly, the statements, actions and discourses **of the Sahaabah (radhiallahu anhum)** are also included under the ambit of Hadith.

That Hadith whose (chain of narrators) **reaches Nabi (sallallahu alayhi wasallam)** is termed *Marfoo` (مرفوع)* and that which **reaches upto the Sahaabah (radhiallahu anhum)** is termed ***Mouqoof*** *(موقوف)*, like it is said, قال ابن عبّاس or فعل ابن عبّاس or قرّر ابن عبّاس or عن ابن عبّاس موقوفا or موقوفٌ علي ابن عبّاس.

Those Ahaadith which only reach **upto the Tabieen** are termed ***Maqtoo`un*** *(مقطوع)*.

Some have limited Ahaadith to *Marfoo`* and *Mouqoof* only (i.e. they have not included the *Maqtoo`* category as Hadith). For this reason, **the *Maqtoo`* are referred to as *Athar*** *(اثر)* (and not Hadith).

Sometimes the *Marfoo`*** are also referred to **as *Athar*,** as in the case of **the duas** which are reported from Nabi (sallallahu alayhi wasallam), are referred to as ***Ad`iya Maathurah*, and as Imaam Tahaawi (rahmatullahi alaih) has named his Kitaab *Sharhu Ma`aaniyul Aathaar*, which comprises the Ahaadith of Nabi (sallallahu alayhi wasallam) and the *Aathaar* of the Sahaabah (radhiallahu anhum).

According to Imaam Sakhaawi there is a Kitaab of Imaam Tibrani, entitled, *Tahzeebul Aathaar*, which specifically comprises *Marfoo`* Ahaadith, and contain some *Mouqoof* narrations in passing.

Both the terms, *Khabar* and *Hadith* commonly refer to the same thing. Some people only refer to as Hadith those narrations reported by Nabi (sallallahu alayhi wasallam), the Sahaabah (radhiallahu anhum) and the Tabieen (rahmatullahi alaihim). They refer to the **narrations** and conditions **of the Sultans, kings etc.,** of former times as *Khabar*.

Similarly, those people who are always occupied in (the science of) **Hadith** are referred to as ***Muhaddítheen*,** and those who are occupied in ***Khabar*** are referred to as ***Akhbaari*.**

When the word رفع appears, then it means that the Hadith **reaches up to Nabi (sallallahu alaihi wasallam).** This is sometimes done clearly or only in meaning.

An **example** of a clear verbal Hadith is: when some Sahaabi (radhiallahu anhu) says, *"سمعت رسول الله عليه و سلم"* – *"I heard Rasulullah (sallallahu alaihi wasallam) say…"*

Or a Sahaabi or non-Sahaabi saying: *"قال رسول الله" "Rasulullah (sallallahu alaihi wasallam) said…"*, or *"it has been reported from Rasulullah (sallallahu alaihi wasallam), that he said…"*, or *"did such and such"*. Or it is narrated by way of *Marfoo'* from a certain Sahaabi, or that he carried out a certain act which he saw Nabi (sallallahu alaihi wasallam) doing. Or it is *Sareeh* in speech, for example, a Sahaabi or a non-Sahaabi saying that a certain person had, or a certain person did something in the presence of Rasulullah (sallallahu alayhi wasallam) and he did not object to it. An example of ***Hukman*** is if a Sahaabi reports a past incident, wherein there is **no scope for *ijtihaad*,** and a Sahaabi is also unaware of what appears in the past Scriptures. For example, if he relates any prophecy of a past Prophet, conditions of the Last Day or anything relating to the *Fitnahs* (before Qiyaamah), or if he gives information on the reward or punishment of a particular action, the knowing of

which he could not have acquired from anyone else besides Rasulullah (sallallahu alayhi wasallam), or a Sahaabi (radhiallahu anhu) carries out any action wherein there is no scope for *Ijtihaad*, or a Sahaabi informs of such a thing which he used to do during the era of Rasulullah (sallallahu alayhi wasallam). This is so because it is clear that Rasulullah (sallallahu alayhi wasallam) was informed (of the Sahaabi's action), and since that was the era of Wahi (wherein any wrong was immediately corrected by the revelation of Wahi), or by a Sahaabah saying; "*this certain action is from the Sunnat"*. Such a statement also clearly indicates that the word *Sunnat* refers to the *Sunnat* of Rasulullah (sallallahu alayhi wasallam). Some people are of the opinion that the word '*Sunnat'* also refers to the ***Sunnat*** of the **Sahaabah (radhiallahu anhum)** and the *Sunnat* of the **Khulafa-e-Raashideen.** This is so because the word *Sunnat* can also be used to describe the actions of these personalities.

NOTE:

Sanad is the word given to **the path *(Tareeq)* of Hadith.** That is, those persons who had narrated (those Ahaadith). The word *Isnaad* is also sometimes used in the same meaning.

The word ***Tareeq*** is also sometimes used in the meaning of *Matan*. And ***Matan*** is the **endpoint of a *Sanad*.**

If in this chain **none of the narrators are excluded** then this is called ***Hadith-e-Muttasil.*** The non-exclusion is in reality continuity. If even **one or more than one narrator is excluded** from this chain then this is called a ***Hadith-e-Munqati.*** This exclusion in itself is known as *Inqitaa'*. If this **exclusion** is at the **beginning** of the narration, then this is known as ***Mu'allaq*,** and the name of this exclusion is ***Ta'leeq*.**

Sometimes there is only one exclusion and sometimes there are more. They are also times when the entire chain is excluded.

As is the normal habit of the authors (*Musannifeen*), that they normally narrate as follows, "قال رسول الله صلي عليه و سلم", (Rasulullah sallallahu alayhi wasallam said).

In the *Taraajim* (sub-titles) of Bukhaari Shareef there are numerous *Ta'leeqaat*, however all these are in the ruling of *Ittisaal*. This is the reason why Imaam Bukhaari (rahmatullah alayh) took it upon himself to narrate only authentic Ahaadith. However besides these *ta'leeqaat,* there are many complete narrations which appear in his Work. But, these *Ta'leeqaat* are not on the same level as the ***Masaaneed.*** Some people have noted this difference as follows that wherever Imaam Bukhaari had used expressions of certainty and positiveness, is proof that the chain of these narrations, in his opinion, were authentic. For example, when Imaam Saheb said, ***"قال فلان"*** or ***"ذكر فلان",*** ("such and such person said …" or " such and such person mentioned…").

And if he used expressions of weakness and anonymity, such as **"قيل, يقال, أذنكر"**, ("It was said, it is said or it is mentioned"), then this indicated, in his opinion, that the authenticity was questionable.

However, the fact that he mentioned it in his book is proof that the essence of the narration is established. This is the reason why the Muhadditheen have stated that the *Ta'leeqaat* of Imaam Bukhaari (rahmatullah alayh) are (in the category of) *Muttasil* and *Saheeh.*

If the **exclusion** in the narration appears **at the end or after the era of the Tabieen** then this is known as ***Hadith-e-Mursal*,** and this action is called *Irsaal.* This is when a Tabi'ee says " قال رسول الله صلي عليه و سلم", (Rasulullah sallallahu alayhi wasallam said). Some Muhadditheen are of the opinion that *Mursal* and *Munqati'* are in the same category. However, the first definition is more widely accepted.

The majority of Ulama are of opinion that there is *Tawaqquf* (hesitation/doubt) in the ruling of a *Mursil* narration, because it is not known whether the narrator who was excluded is reliable or

unreliable. Besides this, some Tabieen narrate from other Tabieen, that they are also classified as being reliable and unreliable.

Imaam Abu Hanifa (rahmatullah alayh) and Imaam Malik (rahmatullah alayh) are both of the opinion that *Mursil* narrations are accepted. Their proof for this is that the reporter of this *Irsaal* had narrated it whilst having total conviction and reliance. If there was a question of authenticity or if the Tabieen had doubted it, then he most certainly would not have reported it. He most definitely would not have said:
"**قال رسول الله صلي عليه و سلم**", (Rasulullah sallallahu alayhi wasallam said).

Imaam Shaafi (rahmatullah alayh) is of the opinion that even though a *Mursil* narration is **weak,** but if it can be corroborated in any other way then it will be **acceptable.**

Regarding this issue, there are two opinions of **Imaam Ahmad (rahmatullah alayh).** This difference arises when it can be established whether this Tabi'ee (rahmatullah alayh) is in the habit of narrating only authentic narrations or whether his habit is that he does not differentiate when narrating. In that case of the latter, there is unanimity on the ruling of ***Tawaqquf*.**

There are many more details written in this regard, in Imaam Sakhaawi's *Sharhu Alfiya*.

If the **exclusions** of the narrators are in **the centre** and there are **two consecutive narrators,** that are **excluded,** then such a Hadith is called ***Mu'dhal*.** If only **one narrator is excluded** or more than one, but not consecutive, then such a Hadith is called, ***Munqati'*.** According to this definition, *Munqati'* becomes one type of *Ghair Muttasil Hadith* (incoherent narration). Sometimes *Munqati'* is used in the meaning of *Ghair Muttasil Hadith*, which encompasses all the different types.

Inqitaa' and *Suqoot* is effectively based on whether there is a connection between the narrator and the one from whom he

narrates, whether they have met or not, whether they are contemporaries or not, whether the narrator has acquired permission to narrate or not.

Together with this, and endeavour is made to ascertain the knowledge of the narrators, their date of birth and demise, their years of study etc. This is the reason why according to the Muhadditheen, the knowledge of history is a foundation-stone and necessary knowledge.

One type of *Munqati'* Hadith is known **as *Mudallas*.** The verb that which is acquired from this word is *Tadlees*. This is when the narrator **omits the name of his immediate teacher (ustaad),** from whom he had heard the Hadith. He however, mentions the names of the preceding narrators, in such a way as though, it appears, that he heard it directly from them. For example, he says **عن فلان** or **قال فلان**.

The literal meaning of *Tadlees* is to conceal the fault of the sale item at the time of sale. It is also mentioned that this word is derived from the word *Dalas* which means to be enveloped by darkness. Such Ahaadith are also called *Mudallas* because they are clothed in darkness.

Sheikh Haafidh Ibn Hajar Askaalaani (rahmatullah alayh) reports that the narrations of one from who *Tadlees* has been reported is not accepted, unless he mentions the narration clearly. Shamni (rahmatullah alayh) states that according to the Aimmah of this field of knowledge, *Tadlees* is Haraam. The opinion of Imaam Wakee' (rahmatullah alayh) is that since *Tadlees* is impermissible in (the sale of) clothes, then how can it ever be permissible in Hadith-narration. The Shiahs have criticised him greatly.

There is a difference of opinion amongst the Ulama regarding the acceptance of *Mudallis* narrations. According to one group amongst the Ulama of Fiqh and Hadith, *Tadlees* is objectionable and flawed.

Also, that all Hadith from the person who is known to narrate *Tadlees* are unacceptable. However, according to other Ulama, the

(other) Ahaadith of a *Mudallis* (one who makes *Tadlees*) are acceptable. The opinion of the *Jamhoor* (majority) is that the *Tadlees* of a reliable narrator is acceptable, like Ibn U'yainah, and the *Tadlees* of such a person who narrates from anyone (be they weak narrators also), is rejected.

There are various reasons for *Tadlees*. Sometimes the reason for concealment (of the narrator's sheikh) is a foul one, like the narrator's sheikh is either too young, hence he tries to conceal his identity, or perhaps the sheikh is not famous and well-known amongst the masses. The *Tadlees* which was reported by some senior Ulama was not because of such reasons. Their only reason was that whilst they were certain regarding the authenticity of the narration, they veered away from fame. According to Shumni (rahmatullah alayh), one other possibility is that the person heard the narration from a reliable group of narrators and also from this one person (whose name he conceals by *Tadlees*), and he (the narrator) opts to 'isolate' this person from the group, as occurs with a *Mursil* narration.

If in the chain of narrators or text of a narration there is a confusion in the order, or if there are additions or subtractions, or if (the name of) one narrator is replaced by another, or if one text is replaced by another, or if there are alterations or omissions in either the chain of narrators or text, or any other such fault or defect, then such narrations are called ***Mudhtarab*. If** there can be some sort of **reconciliation or authentication, then** such narrations may be **acceptable, otherwise** the ruling regarding such are **suspended and silence** is maintained regarding them.

If a narrator mentions in a Hadith, either his words, or that of a Sahaabi or Tabiee, in such a way that its literal meaning or its import is followed, then such a Hadith is called ***Mudraj*.**

NOTE:

This discussion gives rise to another with regard to the approximate narration of Hadith (i.e. not verbatim). There is sufficient difference

of opinion in this as well. Many are of the opinion that this (type of narration) is only allowed for such a person who an expert in the Arabic language and its sentence construction, so that he will not commit the error of adding or deleting anything. Some opine that this (approximate narration of Hadith) is permissible in only words and not in sentences. Some are of the opinion that it permissible for that person who knows the Hadith by memory, which will place him in control of the wording. Others are of the opinion that it is permissible for that person who knows and remembers the meaning and connotation of the Hadith but has forgotten the actual words. For such a person it would be necessary to relate the Hadith so that the Shar`i ruling may be implemented. However, it will not be permissible for that person who remembers the actual words of the Hadith to report it in connotative meaning, since there is no need for this. This difference exists in the permissibility and non-permissibility.

As far as reporting a Hadith without any changes in the original is concerned, there is unanimity in its absolute virtue. The reason being that Rasulullah (sallallahu alayhi wasallam) had commended and praised greatly that person who heard his words, memorised them and conveyed them to others, just as he had heard from Nabi (sallallahu alayhi wasallam). Approximate and narrations by meaning, feature greatly in the Sihaah Sitta and other authentic Ahaadith kitaabs.

عنعنه (`An`anah) – *reported from so and so, from so and so…* -- Ahaadith which are reported in this fashion are named thus (`*an`anah*). **معنعن** *(Mu`an`an)* are those Ahaadith which are reported in the fashion of *'an'anah*. According to Imaam Muslim (rahmatullah alayh) the validity of `*an`anah* depends on the persons being reported from being contemporaries and according to Imaam Bukhaari (rahmatullah alayh) they must have met. According to others, there are no conditions. Imaam Muslim (rahmatullah alayh) has criticised greatly both these views. The `*an`anah* narrations of a *mudallis* are not acceptable.

Every *Marfoo`* Hadith whose *sanad* is continuous is called *Musnad*. This is the famous and accepted definition of *Musnad*. According to some, every narration whose *sanad* is *muttasil* (continuous) is a *musnad*, whether that narration is *Mauqoof* or *Maqtoo`*. Others are of the opinion that every *Marfoo`* narration is *Musnad* , whether it is *Mursal, Mu`tal* or *Munqati`*.

NOTE:

شاذ, منكر, معلل (*Shaaz, Munkar* and *Mu`allal)* are also classifications of Ahaadith. The literal meaning **of *Shaaz*** is that person who separates from the group, and the definition according to the Muhadditheen is (this word) refers to that **Hadith which differs and is contrary to the narration of reliable narrators.** If the narrator of this (*Shaaz*) narration is not reliable, then the narration is rejected, and if he is reliable, then aspects such as his memory, intellectual abilities, number of narrations, etc. are taken into account. *Raajih* (preferred) is called *Mahfoodh (protected)* and *Marjooh* is called *Shaaz.*

Munkar is that Hadith reported **by a weak narrator,** and that Hadith is contrary to one reported by someone who is an even weaker narrator. **The opposite of *Munkar* is *M`aroof*.**

The narrators of both, *Munkar* and *Ma'roof*, are weak, however, the one is weaker than the other. The narrators of *Shaaz* and *Mahfoodh* are both strong, however, the one is stronger than the other. *Shaaz* and *Munkar* are *Marjooh,* and *Mahfoodh* and *Ma'roof* are *Raajih* (preferred).

And some (Muhadditheen) have not placed the condition of being in opposition to other narrators for *Shaaz* and *Munkar*, whether they are weak or strong. And they have said that *Shaaz* is that Hadith which is in conflict with an authentic narration and it also has no support or basis. Others have not granted any consideration to authenticity or being in opposition. Similar is the case with *Munkar*, that it does not differ much from the aforementioned. That person's narrations are also regarded as *Munkar* who commits *fisq* and is

tainted with making many errors. These are such definitions which are of little consequence.

***Mu`allal*** are those chains (of narrations) wherein the commentators and critics (of narrators) find some hidden or concealed reason which alerts the experts of Hadith. For example, to make a *Mousool* into *Mursal* or *Marfoo`* to *Mouqoof*.

Sometimes the *Mu'allil* (person who narrates *Mu'allal*) falls short of presenting a proof for the claim of his narration just like a moneychanger cannot prove (the mint of) his Dinaars and Dirhams.

If one narrator narrates Hadith and another narrator narrates another Hadith which conforms with the first then this (second Hadith) is called ***Mutaabi'.*** When the Muhadditheen use the term **تابعه فلان** and when Imaam Bukhaari (rahmatullah alayh) and many others says **وله متابعات**, then they are all using it in this same context. *Mutaaba-at* (that is one Hadith following another in text and meaning) necessarily gives rise to strength and support, however, it does not mean that the *Mutaabi`* (Hadith which follows) is equal to the original in status. The *Mutaabi`*, although it holds a lesser degree, it nonetheless stands up for *Mutaaba`at*. *Muataaba`at* sometimes comes from the narrator himself or from the sheikh immediately before him. The first being more qualified than the latter, this is so because weakness normally manifests itself in the initial (part of the) chain.

If the *Mutaabi`* is alike to the original in words, then **مثله** is used to describe it, and if the similarity is not in the words but in the meaning or connotation, then **نحوه** is used. A condition for the validity of *Mutaaba-at* is that the Sahaabi (radhiallahu anhu) from whom originates the Hadith must be the same person. If there are two Sahaabah (radhiallahu anhum), then such a narration is called, **شاهد**.

As it is normally said, **له شاهدٌ من حديث ابي هريرة** or it is said **له شاهدٌ او يشهد به حديث فلان**.

Some Muhadditheen only restrict *Mutaaba`at* to similarity in words and ***Saahid*** to similarity in meaning, regardless of whether they originate from one Sahaabi or two Sahaabah (radhiallahu anhum). Sometimes *Shaahid* and *Mutaabi`* are used in one meaning, the reason being clear.

NOTE

There are three essential types of Hadith: **صحيح, حسن و ضعيف** (*Saheeh, Hasan* and *Da`eef*).

The most superior is *Hasan*. *Da`eef* is the lowest and *Hasan* is the intermediate. All the types which preceded fall into one of these.

Saheeh is that Hadith, where the narrator is just (*Aadil*), one who comprehends and is able to preserve well, one who neither reports *Mua`allil* nor *Shaaz*. If all these qualities exist in totality, then the Hadith is ***Saheeh Li Zaatihi*** **(authentic in itself).** If there is any shortcoming (in that person), however, owing to the narration being reported from many avenues, this (shortcoming) is compensated, then this narration is called ***Saheeh Li Ghairihi*** **(authentic through other means).** if there is no compensation to be found for the shortcoming, then the Hadith is called *Hasan Li Zaatihi*.

Da`eef*** is that Hadith, where the conditions (for authenticity) are not found in totality. If a *da`eef* Hadith is reported from many sources, which **compensate** for its weakness, then it is called, ***Hasan Li Gharihi**.** It is apparent that those qualities which are necessary for and qualify a *Saheeh,* are lacking and absent in *Hasan*. However, the reality is this that, the only shortcoming which is considered (in a *Hasan*) is the **slight weakness in preservation,** otherwise the remaining conditions remain.

***A`daalat*** is that quality which prepares and instils in a person the ability to adopt *Taqwa* and *Murawwa`at* (explained below). The import and meaning of *taqwa* is to save oneself from polytheism (small and big), evil customs and habits. There is a difference of opinion in saving oneself from minor sins. The preferred view is

that this is not a condition (for being *aadil*) because to save oneself from minor sins is beyond the capabilities of man. Naturally, the exception is the continual commission of minor sins, which relegates it to the category of major sins.

Murawwa`at means to save oneself from such minor and little things which although may be permissible, but are contrary to the status (of a 'gentleman') and refined culture, like eating and drinking in the marketplace, urinating on the roadside, etc., etc.

One should keep in mind that ***Adaalat*** **for narrating Hadith** and *Adaalat* **for testifying in court are different** in this respect that being a freeman is necessary for testification in court, whereas this is not so for reporting Ahaadith. Even a slave can narrate Hadith. The meaning of preservation/comprehension (*zabt*) is that the narrator keeps the Hadith which he has heard free from any unsoundness or defect, where it is possible for him to present it. There are two types of *zabt*, ***zabt-e-sadr*** (preserving in the bosom) **and *zabt-e-kitaab*** (preservation in book-form). That is, he is able to keep it safe until such time that he conveys it to others.

NOTE

With regard to ***Adaalat*,** there are five aspects of censure; *kizb* (lies), *Ittihaam-e-kizb* (to be accused or suspected with lying), *fisq* (immorality), *Jahaalat* (ignorance) and *Bid`at* (innovation).

The meaning of ***kizb-e-raawi*** (false narrator) is that it has been established that he falsely narrated a Hadith of Nabi (sallallahu alayhi wasallam). This ascertainment is acquired either by the confession of the falsifier or by his contemporaries. The Hadith of the censured liar is called ***Maudoo`*.** When it has been established that a person has purposely falsely narrated a Hadith, even though he may have only done so **once in his entire life,** and even if he had repented afterwards, then such a person's narrations are **always rejected** and never worthy of acceptance. Contrary to one who **falsely testifies.** His testification will be **acceptable if he repents.** This, as mentioned above, is the definition of *Maudoo` Hadith*

according to the Muhadditheen, not that 'Hadith' of the confirmed liar. The concoction of the Hadith is established by way of general inference and therefore remains a possibility.

The classification of ***Wada`*** ***(وضع)*** **and** ***Iftiraa*** **(concoction)** remains a strong possibility, however, there is no certainty or absoluteness on this (that it is altogether false), because a liar also sometimes can be truthful. It can also be refuted that the knowledge of a Hadith being classified as *Maudoo`* is due to the confession of the *Waadi`* (one who reports the Hadith), because it is also possible that the very confession is a lie. The veracity of this confession is based on a likely possibility (that he is now speaking the truth). If this was not the case, then the confession of a murderer and adulterer would not make the punishments of execution and stoning necessary for them. Together with the confession of the narrator's lying, he will be accused of lying if there is a general view amongst the people that he is a liar. Nevertheless, his lies will not be established in the Hadith-e-Nabawi (sallallahu alaihi wasallam).

Included in this ruling is that person's narration which is contrary to the normal, well-accepted laws of the Shariah. The term given to **such narrators is *Matrook.*** It is said: *"Such and such person's Hadith is Matrook"* – **فلان متروك الحديث.**

If such a person makes a sincere Tawbah or the signs of sincerity are apparent in his actions, then it will be permissible to listen to Hadith from such a person.

To classify such a person's narration as a *Moudoo`* or *Matrook*, who occasionally lies in his speech, besides in his narrations of Hadith, is not proper. Although, to lie in normal speech is a sin.

The term ***fisq*** in this context is applicable to actions and not beliefs. *Fisq* in beliefs are included amongst *Bid`ah*. The general perpetration of *Bid`ah* is due to (corrupt) beliefs. Lying, although it is included in *Fisq*, it is dealt with separately, because it is a very vile trait.

The ignorance (anonymity) of a narrator is also a reason for censure, because if the name and person is unknown then it will be difficult to know his condition. His being reliable or unreliable will be unknown. For example if a person reports, *"A man has reported to me…"* or *"A Sheikh has reported to me…"*, then the name of the 'man' or 'sheikh' is unknown (*Mubham*), and such a ***Mubham*** Hadith is unacceptable. The only exception will be if the narrator is a Sahaabi (radhiallahu anhu), because all Sahaabah (radhiallahu anhum) are just and reliable. If the word ***Adal*** is used when reporting from an unnamed person, for example, *"An Adal person has reported to me.."* or *"A Thiqa (reliable) person has reported to me…"*, then there is a difference of opinion. However, the accepted view is that even such narrations are **unacceptable.** The reason being that perhaps according to the narrator that person may be just or reliable, but in reality he may not be. However, if an expert Imaam (of Hadith) reports such, then it will be acceptable.

The meaning of *Bid`ah* is to commit an act which is not in conformity with the generally accepted practices of Deen, or it is to the contrary of what was reported by Nabi (sallallahu alayhi wasallam) or his Sahaabah (radhiallahu anhum). The Hadith of a *Bid`ati*, according to the majority Muhadditheen is rejected, but some have accepted it. Some have opined that if he (in his narration) refutes such a Shar`i matter, which enjoys the status of certainty and continuity, then he is rejected. But if it is not such, then it will not altogether be rejected, even though the opposition vehemently refute it. The condition is that the qualities of *zabt, wara` (*fear of Allah Ta'ala)*, taqwa, ihtiyaat* (caution) and trustworthiness exist in him. The generally accepted rule regarding *Bid`atis* is this that if the perpetrator is one who 'advertises' and commonly commits his innovations, then he is rejected, otherwise not, provided he does not report any such narration which supports his innovation, in which case, he will certainly be rejected.

The crux of the matter is that regarding the narrations of innovators and persons of baatil sects, there exists difference of opinion. The author of *Jaamiul Usool* has mentioned that a group pf Muhadditheen have accepted narrations from *Khawaarij,*

Qadariyya, Raafidhis and *Shiahs.* And others have accepted narrations from innovators (*Bid`atis*). Another group of Muhadditheen have opted for caution when accepting narrations from such people, and have thus avoided them. Each one of them has their intentions and reasons. Naturally, accepting Ahaadith from such people necessitates in-depth investigation, and anyway, **it is safest and best not to accept their narrations.** It is well established that the followers of deviation will concoct narrations which support their stand and beliefs.

NOTE

Regarding *zabt* there exist some aspects of censure: *farr-te ghaflat (*excessive carelessness*), kathrat-e-ghalat (*excessive errors*), mukhaalafat-e-thiqaat (*being dissident / in conflict to reliability*), waham(*doubt*)* and *soo-e-hifdh (*poor memory*)* (all these are explained below).

***Farr-te ghaflat, kathrat-e-ghalat*,** both have similar meanings. *Ghaflat* (unwariness / carelessness) is related to hearing and acquiring (the narration), and *ghaflat* (errors) is related to reporting and conveying (the narration). There are various ways of being dissident to the reliability of *isnaad (*chain*)* and *Matan* (text). Censure for *waham* and *soo-e-hifdh* is natural because they lead to wrong narrations. **If the *Waham* is accompanied by other factors then it is classified as *Mu'allal*. This is one of the most intense and deepest Mas'alah in the field of Hadith.** Only such personalities understand these intricacies whom Allah Ta`ala had endowed with superior understanding and deep insight. An example of this group existed amongst the *Mutaqaddimeen*, **which ended in the era of Imaam Daar Qutni.** Thereafter no one else was born to match them.

According to the Muhadditheen poor memory refers to such a narrator whose correctness does not exceed his errors and his memory and ability to retain information is not more than his forgetfulness and poor memory. That is, if his errors and forgetfulness are equal to or exceed his correctness and ability to

retain information then he is classified as having poor memory. If a person's poor memory remains with him his entire life then his narrations will not be considered. According to some Muhadditheen these are included under *Shaaz*.

If this poor memory is a temporary feature, that is it is due to old age, failing eyesight or loss of Kitaabs, etc. The narrations of such a narrator which were reported prior to his 'misfortune' of poor memory are accepted, on condition that they stand out from his narrations which he made after his adversity. If this is not the case then silence will be maintained. The same will apply in the case of doubt (regarding his narrations). If the narrations of such a person have *Mutaaba'at* or *Shawaahid* then instead of rejection, his narrations will attain the status of acceptance.

NOTE

Saheeh Hadith are classified into various stages. **If there is a single narrator then it will be *Ghareeb*.** If there are **two** then it will be **called *Hadith-e-'Azeez*.** And if there are **more than two narrators** then it will be ***Mash-hoor*** or ***Mustafeedh*.** If the narrators of a Hadith are so many that it is impossible for all of them to be unanimous in falsity then that Hadith is called ***Mutawaatir*.** Another name for ***Ghareeb* is *Fard*,** and it means that the narrator is one person at any juncture. If this is so in only one place in the *Isnaad* then it is called ***Fard-e-Nasabi*,** and if it is at various places then it is called ***Fard-e-Mutlaq*.** The issue of two narrators applies that it is so at every juncture (in the chain). If it is only applicable at one place, then that Hadith is not *'Azeez* rather it will be *Ghareeb*. **Similarly in a *Hadith-e-Mash-hoor*, the implication of many narrators is that at every juncture there are more than two.**

From this discussion we realise that for a Hadith to be *Ghareeb* does not negate its authenticity, and it is possible for an authentic Hadith to be *Ghareeb*, where all the narrators are reliable. The word *Ghareeb* is sometimes used in the meaning of *Shaaz* hence for a Hadith to be *Shaaz* does not negate it being authentic, just like

Ghareeb. However, if it is mentioned at a juncture of censure then in such a case it will be considered as being dissent to reliability.

NOTE

Da'eef Hadith, are those narrations which lack in totality or in part the conditions of *Saheeh* and *Hasan*. The narrators are also under censure for some reason or the other. *Da'eef* Hadith are categorized into various types, similar to *Saheeh Li Zaatihi, Saheeh Li Ghairihi, Hasan Li Zaatihi* and *Hasan Li Ghairihi*.

According to the Muhadditheen various narrations hold greater rank over others. Some *Sanad* are regarded as ***Asahul Asaneed*** (most authentic chain of narrators). There is also a difference of opinion in these preferences. Some regard the chain of Zainul Aabideen from his father, from his grandfather as the most authentic chain. Some regard the chain of Maalik from Naafi' from Ibn Umar as most authentic. Others prefer the chain of Saalim from Ibn Umar. The correct view is that it will not be fair to regard any particular chain as being better than others because there are many different stages of authenticity and many chains of narrators qualify. Nevertheless it may be correct to aver that the best *Sanad* comes from a certain village or exists in a certain chapter or Mas'alah.

NOTE

Imaam Tirmidhi's (rahmatullah alayh) noble habit in his *Jaami' Tirmidhi* is that he would categorize one Hadith into various types. For example he would say, *"This Hadith is Hasan Saheeh", "This Hadith is Ghareeb Hasan", "This Hadith is Hasan Ghareeb and Saheeh"*. On the one hand there is no doubt between the combination of *Hasan* and *Saheeh* if the Hadith is *Hasan Li Zaatihi* and *Saheeh Li Ghairihi*. Similarly there is also no doubt in the combination between *Gharabat* and *Sihat*. However, some have raised an objection regarding the combination of *Gharaabat* and *Hasan*.

NOTE

There is unanimity that *Saheeh* Hadith can be used as proof in Shar'i rulings. Similarly, according to the general Ulama is the case with *Hasan Li Zaatihi*. **There is also consensus that *Da'eef* Hadith is also worthy of being used as proof,** which through various different avenues can reach the status of *Hasan Li Ghairihi.*

The famous contention that ***Da'eef Hadith*** *are only acceptable for use in Fadhaa'il-e-A'maal* (virtues of actions) **only applies to *Mufrad Ahaadith* (Ahaadith which are narrated through one chain), and not through Ahaadith which is supported by various chains.** The reason being that such Ahaadith are not really weak, in fact they **attain** the status of ***Hasan.*** This has been clearly specified by the *Aimmah-e-Ahaadith.* Some say that if a Hadith is weak due to *Soo-e-hifdh, Ikhtilaat* or *Tadlees* even though the narrator is recorded as being truthful and trustworthy then this will be **compensated by the Hadith being reported through various chains.** However if the weakness is due to *Kizb, Shuzooz, Khata-e-Faaish* (evil mistake) then this will never be compensated even by various chains. Such a Hadith will remain as *Da'eef*, which may be used in *Fadhaa'il-e-A'maal.*

NOTE

When there exists a divergence of ranks amongst the *Saheeh* Ahaadith, where some are more *Saheeh* than others, then one should know well, that according to the majority of the Muhadditheen, it is an accepted fact that Saheeh Bukhaari supersedes all other Hadith kitaabs. In fact, there is a generally accepted cliché that "The Best Kitaab after the Kitaabullah (Qur`aan Majeed) is Saheeh Bukhaari". There is a group of Muhadditheen that claim Saheeh Muslim to be more authentic. The majority Muhadditheen say that this group has preferred Muslim Shareef owing to its presentation, categorization, etc. otherwise there is no question of Bukhaari Shareef being of a higher status.

The actual discussion evolves around authenticity and reliability (of narrations), hence in this regard no other Kitaab is on the same level or surpasses Saheeh Bukhaari. Some Muhadditheen have maintained silence with regard to preferring the one over the other, nevertheless the first view is the most correct.

Those Ahaadith which appear in both Saheeh Bukhaari and Muslim are called ***Muttafaq Alayh*.** Hafiz Ibn Hajar (rahmatullah alayh) has added the condition of both narrations originating from one Sahaabi.

The Muhadditheen have claimed that there are two thousand three hundred and twenty six **(2326)** ***Mutaafaq Alayh*** narrations. In short, all those Ahaadith which are agreed upon by *Shaikhain* (Imaam Bukhaari and Muslim -rahmatullah alayhima) hold rank and preference over all other narrations. Second in rank will be the remaining narrations by Imaam Bukhaari, closely followed by those of Imaam Muslim (rahmatullah alayh). The next in rank will be all those narrations which conform to the conditions and principles (*Sharaa-it*) laid down by the *Shaikhain*. Next in line will be those narrations which conform to the *Sharaa-it* of Imaam Bukhaari (rahmatullah alayh) followed by those which conform to the *Sharaa-it* of Imaam Muslim (rahmatullah alayh). After all and besides these are those narrations which are concomitant to authenticity. **All in all there are seven types.**

The *Sharaa-it* of Bukhaari and Muslim imply that the narrators of Hadith are endowed with the qualities of *Zabt*, *Adaalat*, etc. etc. Nonetheless this discussion is a lengthy one which cannot be discussed here.

NOTE

Saheeh **Ahaadith are not only confined to Bukhaari and Muslim. However, all the narrations in these two Kitaabs are authentic.** There were also many other Ahaadith which according to these two personalities are also authentic, and conform to their *Sharaa-it*, but they have not listed them in their respective Kitaabs. Imaam Bukhaari (rahmatullah alayh) himself mentions that he had

listed only *Saheeh* Ahaadith in his Kitaab (Saheeh Bukhaari) and that there were also others (*Saheeh Ahaadith)* which he had not listed. Imaam Muslim (rahmatullah alayh) states that whatever narrations he had listed in his *Saheeh* Muslim are authentic, and whatever he had left out is not necessarily weak.

Imaam **Haakim** Abu Abdillah Naisaaburi (rahmatullah alayh) has, in his book, ***Mustadrak*****, stated all the authentic Ahaadith which were omitted by Imaams Bukhaari and Muslim (rahmatullah alayhima), thereby compensating for them.** He had also mentioned therein some Ahaadith which conformed to the *Sharaa-it* of both or one of the two Imaams (*Sheikhain*), and also other narrations which conformed to the *Sharaa-it* of other reputable Muhadditheen. Imaam Haakim mentioned that the *Sheikhain* had never averred that besides the narrations listed by them, all others were not *Saheeh*. Imaam Haakim mentioned that there existed a group of people during his era (already!) who have begun badmouthing the Aimmah of the Deen by claiming that the total number of their Hadith had not even reached ten thousand (10 000).

It is reported from Imaam Bukhaari (rahmatullah alayh) himself that he had memorised hundred thousand *Saheeh* Ahaadith and two hundred thousand other narrations. By *Saheeh* he meant those narrations which complied with his *Sharaa-it.*

The total number of Ahaadith **with repetitions** listed in ***Mustadrak Haakim*** total seven thousand two hundred and seventy-five **(7275)** and **without counting repetitions,** there are four thousand **(4000).**

There are other Muhadditheen who have also reported *Saheeh* Ahaadith, like ***Saheeh ibn Khuzaima*****.** He was known as *Imaamul Aimmah* (the leader of the Ulama) and he was the **ustaad of Ibn Hibbaan (rahmatullah alayh**). Ibn Hibbaan (rahmatullah alayh) lauds him by stating, *"I have not witnessed someone the likes of him on the face of the earth, who had more knowledge of Ilm-e-Hadith or who remembered the correct words of the Hadith. It was as though all Ahaadith were presented before him."*

Similar is the case of Ibn Khuzaima's student (Ibn Hibbaan). He was (also) reliable, trustworthy and intelligent. Imaam Haakim says of Ibn Hibbaan that he was a treasure-house of knowledge, grammar, Hadith and advices, and that he was counted amongst the intelligentsia of his time.

Like **Haafidh Dhiyaa Muqdasi** had narrated in his work, ***Mukhtaara,*** all ***Saheeh* Ahaadith which were not listed in Bukhaari or Muslim.**

The Muhadditheen have rated his Kitaab (*Mukhtaara*) higher than *Mustadrak*. Like these there are also other kitaabs which consist of *Saheeh* Ahaadith. Although some have commented on some of the narrations contained in these kitaabs.

NOTE:

The six famous Hadith kitaabs which are read the world over are known as the *Sihah* **Sitta.** These are: *Saheeh Bukhaari, Saheeh Muslim, Jaami' Tirmidhi, Sunan Abi Dawood, Nisai* and *Sunan Ibn Majah.* **According to some, the sixth Kitaab, in place of Ibn Majah is Muwatta Imaam Maalik.** The author of *Jami-ul Usool* has also preferred Muwatta over Ibn Majah. Besides *Saheeh* Bukhaari and Muslim, all the other kitaabs also list *Hasan, Da`eef* and other classifications of Ahaadith. The author of *Mishkaatul Masaabih* has categorised all the Ahaadith besides the *Saheeh* ones as *Hasan*.

According to some, the sixth Kitaab (of the *Sihah* Sitta) should be *Daarmi*, because it has less weak narrators and rare (*Shaaz*) Ahaadith.

These listed kitaabs are the most famous, although there are many other kitaabs as well. **Imaam Suyooti (rahmatullah alayh)** had, in his Kitaab *Jam-ul Jawaami`*, extracted Ahaadith from **at least fifty sources (kitaabs).** These are a mixture of *Saheeh, Hasan* and *Da`eef*. Imaam Suyooti (rahmatullah alayh) had also mentioned that he had not listed in his Kitaab any such narration which is tainted in

any way, or on which there is consensus by the Muhadditheen regarding its authenticity or validity. The author of *Mishkaat* had listed the names of many notable personalities. Amongst these are; Imaams Bukhaari, Muslim, Maalik, Shaafi, Ahmad bin Hambal, Abu Dawood, Nisai, Ibn Majah, Daarmi, Daar-e-Qutni, Baihaqi and Razeen (rahmatullah alayhim).

تمت بالخير

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